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there not a school for oratory? and if there be, why not send these boys to school, before you send them into the pulpit, or the rostrum, or any other public place of exhibition? Who are the professors in these schools? what sort of specimens do they display? I have attended public lectures and examinations in colleges; I protest I have been made sick with the miserable display, and have augured therefrom all the evil, and all the foul defect of which I now complain. The human voice is capable of the greatest heights of beauty and excellence, if cultivated; it is made for persuasion, the great chef-d'œuvre of its attributes; it is made to carry persuasion into the ears almost of the deaf. It was this that in early ages subdued savages, rent rocks, tamed lions and tigers, and reared the Theban wall; your classical readers will see that I allude to Orpheus and Amphion; and I know not why like influence may not now be expected, for if sound from an instrument of human formation can influence men's minds by its sweet accords, then surely when sense is joined to sound, when not only the ear, but the intellect is addressed; when the organ of utterance is not of man's framing, but is wholly divine; when human cultivation and education are applied still farther to develop its energies, to unfold its latent beauties and capabilities, what may we not expect? When christianity brings forward her thundering appeal to the minds of men in aid of philosophy, in aid of vocal sound, and the organs of intelligence; may we not hope to see another son of Calliope or of Linus, another Orpheus or Amphion persuade to relinquish savage nature, to check the rage of war, and chain the furies of civil discord? I anticipate with delight the coming of

the day, dawning on the creation; for I think, seeing that mankind are now only stumbling and blundering in argument, and falling one over another in political dissension, it is evident that the day of truth is scarcely dawned on the world. It would indeed be a dreadful thing to think that the world was always to continue in the mad disordered state of the present day. Once more then, let me close with begging that you would enforce upon the world, or at least your readers, the due attention to the improvement of the human voice, as the principal instrument of improvement, vouchsafed by Providence to carry strong persuasion with commanding efficacy into the minds of men.

I am, your constant reader,

HUMANUS.

To the Proprietors of the Belfast Magazine.

IN spite of a vigorous opposition by writing, reasoning, and declamation; in defiance of the dictates of conscience, remonstrance and protest, a £50 bill of Regium Donum forced its way into the house of a respectable clergyman. Upon this disastrous event, the venerable pastor, wisely judging, that "in the multitude of counsellors there is safety," immediately called a meeting of his parishioners, and laid before them the perilous and perplexing nature of the case. Vain, however, were all their consultations, fruitless were all the expedients proposed, the intrusive bill continued to retain forcible possession.

But this is not all. Though the gentleman always has been, and though he still continues to be, a professed enemy to all religious establishments; royal bounties, and classifications, yet, every half year,

he is annoyed by the intrusion of one of these execrable bills. Quere, What military force would be adequate to repel the attack of these daring assailants? Or, in case they should succeed in taking his house by storm, how many veteran soldiers, armed cap-a-pie, would be necessary to dislodge them?

The importance of these problems will be easily perceived, when we consider, that a number of very worthy clergymen of different denominations are nearly in the same predicament with the venerable character alluded to above. Their case is truly deplorable. According to the public declarations of some of them, they would rather mount the scaffold, or embrace the faggot, than submit to the intrusion of these odious bills. Such is the wretched situation of these worthy men: and yet, strange to tell! instead of being the objects of that universal compassion and esteem, to which their meritorious conduct and cruel sufferings entitle them, they are the objects of universal odium and contempt! They are loaded with the most opprobrious epithets. Such as, *hirelings; idle shepherds, who eat the fat, clothe themselves with the wool, but feed not the flock; men greedy of filthy lucre; men that count gain to be godliness; men that follow Christ for loaves and fishes; men that convert the house of God into a house of merchandize, that buy, sell, and make merchandize of the souls and bodies of men, that sacrifice at the shrine of Mammon, the civil and religious liberties of their hearers; wolves in sheep's clothing; dumb dogs that cannot bark; greedy dogs that can never have enough, &c.* They are insulted by the most invidious comparisons. They are compared to Achan, who troubled Israel by coveting the accursed thing, the golden wedge

and Babylonish garment. They are compared to Balaam, the son of Bessor, who loved the wages of unrighteousness. They are compared to Gahazi, who was smitten with the leprosy, for receiving a donum from Naaman the Syrian.

They are compared to Demas, Simon Magus, Demetrius the silver-smith, and even Judas Iscariot, who sold the Saviour of the world for thirty pieces of silver. Finally, (for I will not pollute your pages by proceeding in the relation of such abominable stuff,) they are compared to the whore of Babylon, who had in her hand a golden cup full of abominations and filthiness of her fornication. As old mystery Babylon is styled the mother of harlots, it is alleged, that of course she must have harlot daughters, that these daughters, like their mother, have also golden cups; that these cups are the rewards of their prostitution, that they have obtained them in consequence of committing adultery with the kings of the earth; that almost all the corruptions that prevail in church or state may be traced to this meretricious connexion, and may be considered as the abominations and filthiness of this spiritual fornication.

Such is a specimen of the illiberal abuse, and cruel persecution, to which these *patriotic, disinterested, immaculate* men are exposed. Insult being thus added to injury, they are driven to the very brink of desperation; their reasonings and writings are evidently symptomatic of mental derangement. The intellects of your excellent correspondent H. seem considerably impaired by the extremity of his sufferings. Upon this principle alone, can we rationally account for his outrageous attack on his old friends the Covenanters: men, like himself, of an in-

dependent spirit, whose political and religious independence could not be shaken by the violence of persecution, nor frittered down by the revolution of centuries. The enemies of H. will, no doubt, attribute this attack on the Covenanters to a spirit of envy; because these men, for unbending integrity, seem to stand higher in the public estimation than himself; they will attribute it to the impotent efforts of revenge for the desertion of his hearers, or, like your correspondent X., they will impute it to a corporation spirit, which has melted down his individuality, and induced the little Presbyterian parson to say, "I am the Church." Covenanters may speak for themselves; but, I am convinced, they will never enter the coalition with the enemies of H. and his illustrious fellow sufferers; they will never homologate the crime of the unfeeling X., by "reproving the speeches of one that is desperate." Having thus laid before you a short and imperfect statement of the sufferings of these men, I call upon you, as patriots, as philanthropists, as friends to liberty civil and religious, and as enemies to every species of cruelty, oppression, tyranny, and persecution, to exclude from your pages every thing calculated to tarnish the character, or aggravate the misery, of these worthy men. I call upon you, and I call upon all your philanthropic correspondents, to combine your influence in attempting to alleviate their sufferings. What! shall the combined energy of the British empire be exerted in attempting to drive the armies of Bonaparte out of the Peninsula, whilst, at home, the innocent victims of Regium Donum are exposed to the most cruel species of martyrdom, without pity or relief! "Oh! forbid it, Heaven,

that in a Christian climate souls refined"

"Should show so heinous black obscene a deed."

I am your obedient servant,

A MAN OF FEELING.

June 10th, 1813.

For the Belfast Monthly Magazine.

ANNUAL REPORT FROM THE COMMITTEE CONDUCTING THE DUBLIN WEEKLY AND DAILY SCHOOLS,* HELD AT THE DUBLIN FREE SCHOOL-HOUSE, IN SCHOOL-STREET, THE 9TH OF JANUARY, 1813; PETER LA TOUCHE, JUN. ESQ. IN THE CHAIR.

THE attention of the public appears to have been, within a few years past, particularly turned to the education of the poor, both in this and the sister island; and as this Institution has now existed more than twenty-six years, the Committee are inclined to take a retrospect of its origin, and of the manner in which it has been conducted, and to advert to what they apprehend to be the effects produced.

In the beginning of the year 1786, it was opened under the denomination of *St. Catherine's Sunday School*, and children, without restriction on account of religious opinions, were admitted, neither were the admissions (although it bore the name of the parish in which it was situated,) confined to any prescribed district of residence, but all whose local situation permitted their at-

* The following report will be found very interesting, as it shows how completely the prejudices of many may be done away, or at least put to silence, by following the straight path of education, without any attempt at proselytism.

B.M.M.